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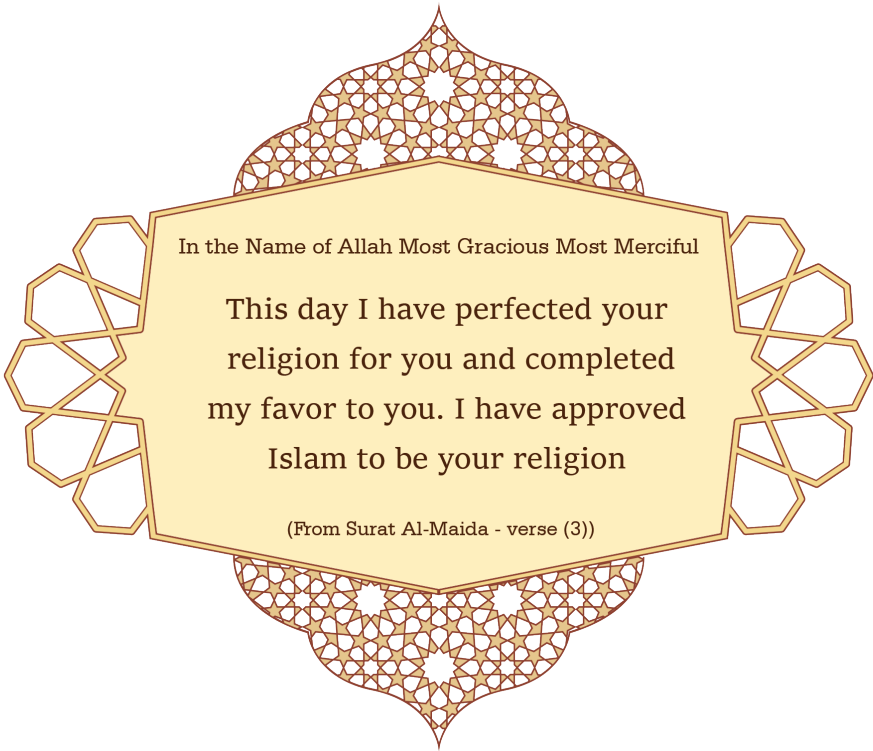
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In the Name of Allah Most Gracious Most Merciful

This day I have perfected your
religion for you and completed
my favor to you. I have approved
Islam to be your religion

(From Surat Al-Maida - verse (3))

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2. Research papers or studies to be published should be strictly written in line with the globally agreed-on standards.
3. The research paper presented should never have been published before, or submitted to any means of publication.
4. The ideas contained in the research paper manifest the viewpoints of the researchers themselves; it is not necessary that they reflect the general policy of the Journal.
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3. The author should grant exclusive rights for the Journal including publication, paper and electronic distribution, storage and retrieval of the research paper.

4. The paper should be printed on (A4). Three copies and a (CD) having ,approximately, 5000 - 10000 words using simplified Arabic or Times New Roman font and in pagination should be delivered to the Journal Editor in Chief.

5. An abstract in Arabic or English of no more than 350 words, with the research title, should be delivered with the paper.

6. The front page should have the title, the name of the researcher/researchers, occupation, address, telephone number and email. Name(s) of the researcher / researchers in the text itself should be avoided.

7. Notes should be documented and placed at the end of the research paper, adhering to the scholarly scientific procedures in vogue including the title of the book and page number.

8. Arrangement and order of sources used should be carried out according to the well-known world style sheets such as MLA, IEEE Harvard or Vancouver, Chicago, or APA.

9. The paper should be supplemented with a bibliography of the sources used separate from endnotes. In the case of having foreign sources, there should be a bibliography apart from the Arabic one. The books and research papers should be ordered alphabetically.

10. All tables, pictures, graphs, and charts should be printed on separate sheets. There should be reference to their sources(s) below the table or other forms, together with their locations in the text.

11. The curriculum vitae of the researcher should be attached in case the researcher contributes to the Journal for the first time. It is necessary to show whether the research paper was submitted to a conference or a symposium for publication or not. There should be an indication to the

sponsor of the project, scientific or nonscientific, if any.

12. Research papers should be emailed to the Center's official email "Basrah@alkafeel.net" or submitted directly to the Center's main office (Location: Basrah Heritage Center, Syd 'Amin Street, Al Buradieia, Basrah, IRAQ .

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1. The evaluator should make sure that the research paper is within his own academic specialty .

2. The evaluation should be undertaken according to the objective and scientific methodology. It should not be influenced whatsoever by any personal prejudices or viewpoints.

3. The evaluator should seek to explore the originality of the research paper and its suitability for publication.

4. The evaluator should ascertain that the research paper submitted harmonizes with the general aim of the Journal and its policy in publication.

5. The abstract should clearly express the main idea and material of the research paper.

6. Evaluation of the research paper should be carried out

within 10 days.

7. If plagiarism is diagnosed, in full or partly, then reference will be made on the text accordingly.

8. The evaluation form sent with the research paper should be filled in full, together with the result of the evaluation.

9. The evaluator's remarks and recommendations are of prime importance in accepting the paper or refusing it. In case of any major or minor remarks, a written report should be supplemented by the evaluator, together with spotting these remarks on the text of the paper.

10. The evaluator's remarks, together with the paper itself, are sent to the main office of Basrah Heritage Center, or emailed using the Center's official email (See point 12 of the Researcher's Guide).

Opening Address

Researchers concerned with exploring heritage often encounter obstacles embodied in putting a traditional narrow limitation in dealing with it. Such an attitude ties heritage to the past only, studying it within this limit. This point of view, however, poses a negative outlook which is unable to have a fruitful interaction with heritage. As a result, heritage extension up to the present is ignored, thus disregarding its vital contribution to thinking and knowledge. Yet, besides the positive aspects of heritage, there are also negative ones. That is why we need to deal with it as a whole tackling both aspects.

Throughout its rather long journey, Basrah Heritage Journal sought to provide an academic arena for scholars. In line with this tendency, this dual number of the Journal emphasizes its endeavor to implement a noble and scholarly aim-- highlighting Basrah versatile and rich heritage. This special issue includes two inquiries under the title " Basrah Manuscripts: A Study of Inquiry and its Criticism". The first treatise is by Shaikh Abdul Hussain bin Jawad Al-Mubarak Al-Jazaiery Al-Najafy, and the second is by Aayatullah

Sayyed Adnan Shubber Al-Musawy Al-Ghuraify. There are also two studies on inquiry criticism. In addition to that, there are six studies on religious jurisprudence, Hadeeth (Prophet Traditions), sciences, history, literature, and language. The first study explores the doctrine of Shaikh Mufleh Al-Saiwery Al-Basri on sales. The second study tackles an important topic on Basrah history. It sheds light on Imam Ali's attitude in Al-Jamal (Camel) Battle. The third study is about the important role played by relator Hamad bin Essa Al-Juhany Al-Basri. The fourth study is on the image of Basrah in Sifernama. The fifth study tackles the narrative text of Basri short story writer Mohammad Khudhayyer in his collection entitled The Black Kingdom. The sixth study is in English. It deals with an interesting subject on how language reflects hospitality, generosity and social identity of Basrah. This is proved through nomenclature used in the field of foodstuff using proverbs, dialogues and e-publications.

It is hoped that this dual number of our Journal would manifest the diversity required to approach Basrah heritage, aiming for the long run to serve our Islamic culture at large.

- Editor-in-Chief

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**Pragmatic Functions of Culinary
Discourse in Traditional Basri Iraqi Food:
A Cultural Linguistic Perspective**

**الوظائف البراجماتية للخطاب الطهوي
في الطعام البصري العراقي التقليدي:
منظور ثقافي لغوي**

Lecturer: Alyaa Hadi Salim

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Abstract

This study investigates the pragmatic and cultural functions of culinary discourse in traditional Basri Iraqi food within the framework of culinary linguistics and pragmatics. Drawing on naturally occurring conversations, proverbs, and online posts, the research explores how language reflects hospitality, generosity, and social identity through food-related expressions. The analysis demonstrates how Basri Arabic culinary discourse employs politeness strategies, metaphorical language, and cultural scripts that shape interpersonal communication. Data were collected from authentic Basri contexts, including household interactions and social media, and analyzed qualitatively through speech act theory and Brown & Levinson's politeness model. The findings reveal that offering, inviting, and refusing food are highly ritualized acts that embody Basri cultural values of warmth, respect, and solidarity. The study concludes that culinary talk in Basra is not merely about nourishment but serves as a rich site of identity construction and cultural expression.

Keywords: culinary linguistics, pragmatics, Basra, hospitality, food discourse, Iraqi Arabic

مُلخَصُ البَحْثِ

تبحث هذه الدراسة في الوظائف البراغماتية والثقافية للخطاب الطهوي في الطعام العراقي البصري التقليدي ضمن إطار اللغويات والبراغماتية الطهوية. حيث تقوم الدراسة بالاعتماد على المحادثات الطبيعية والأمثال والمنشورات الإلكترونية، ويحاول ان يستكشف كيف تعكس اللغة والضيافة والكرم والهوية الاجتماعية من خلال التعبيرات والاصطلاحات الخاصة و المتعلقة بالطعام. يوضح التحليل كيف يستخدم الخطاب الطهوي العربي البصري استراتيجيات اللباقة واللغة المجازية والنصوص الثقافية التي تشكل التواصل بين الأشخاص. حيث جُمعت البيانات من سياقات بصرية حقيقة، بما في ذلك التفاعلات المنزلية ووسائل التواصل الاجتماعي، وحُللت نوعياً من خلال نظرية أفعال الكلام ونموذج اللباقة لبراون وليفينسون. تكشف النتائج أن تقديم الطعام ودعوته ورفضه أفعال طقسية للغاية تجسد القيم الثقافية البصرية المتمثلة في الدفء والاحترام والتضامن. وتخلص الدراسة إلى أن الحديث الطهوي في البصرة لا يقتصر على التغذية فحسب، بل يُعدّ موقعاً غنياً لبناء الهوية والتعبير الثقافي.

الكلمات المفتاحية: اللغويات الطهوية، البراغماتية، البصرة، الضيافة، خطاب الطعام، العربية العراقية.

1. Introduction

1.1. Background

This examines the social, cultural, and interpersonal role of language used in food-related situations, other than its referential one. The research is based on the frameworks of culinary linguistics (Jurafsky, 2014; Gerhardt et al., 2013), and pragmatics (Austin, 1962; Brown and Levinson, 1987) and evaluates the authentic patterns of Basri Arabic that concern speech acts, politeness strategies, and cultural scripts of food preparation, offering, and evaluation. Based on the analysis of the information about common talk, proverbs, and web-based dialogues, it can be stated that Iraqi food talk is a place of identity negotiation and social bonding. Such things as giving food, saying thank you, or saying no are deeply interwoven with the cultural norms of being hospitable (hospitality, karam), humble and respectful. The results show that culinary language in Basra is a means of implementing social harmony, supporting the roles in the family, and preserving the memory of a group. The study is a contribution to the cultural pragmatics as

it puts Iraqi Arabic in the new interdisciplinary context of culinary linguistics and provides information about the interconnection of linguistic shape and cultural significance through food discourse.

Human identity is also focused on food and language. Food feeds the body whereas language feeds culture. Over the last several decades, scholars have identified that discourses surrounding food, its preparation, distribution, and consumption tell a lot about social norms, cultural hierarchies, and interpersonal relationships (Jurafsky, 2014; Gerhardt et al., 2013). This is an interdisciplinary method, called culinary linguistics, and investigates the connection between linguistic activity and food culture. It involves the role of language to create a sense of taste, identity and belonging.

Food has social and symbolic connotations which are deep in Iraq and especially in Basra. The food in Basra is cuisine shaped by the cuisine of the Hindi, Persian, Turkish, and the Gulf cuisine, it is a cuisine with a rich linguistic and stratified social background. Meals are not only the acts

of consumption but also the scenes of communication that are regulated by certain pragmatic norms. Giving food, saying no, and praising a meal are speech acts full of domestically expected generosity, respect, and meekness. The history and the multicultural background of Iraq can be traced in the Iraqi cuisine also known as the cuisine of Mesopotamia. The ancient writings have shown that the ancient Iraqis also grew grains, dates and vegetables which are still considered staples of Iraqi food up to date.

Iraqi cuisine is characterized by the expression of strong flavors, spices and the innovative way of mixing sweet and savory dishes. In Iraqi culture, the relationship between food and family time is so strong that the baking of bread in clay ovens, slow cooking of stews, and the preparation of celebratory foods such as dolma and quzi demonstrates this association. Be it the warming nature of tashreeb, the national pride of masgouf or the sweetness of kleicha cookies, the Iraqi cuisine is a flavor of tradition and history that celebrates the hospitality of Iraqi people and the agricultural abundance of the country. Main dishes

are well liked and always were: soups and stews. Different dumplings and meatballs are also prevalent. Rice is served with most of the food, which is typically a particular variety of rice cultivated in the area.

1.2. The Pragmatics of Food Discourse

Food discourse constitutes one of the most rooted and pervasive themes in human cultures, whose manifestations span a wide range of contexts, texts and forms, from fiction and cinema to contemporary television competitive cooking shows, websites and mobile applications. A complex social domain that according to Lévi-Strauss' paradigm of 'the raw and the cooked'¹ (1964) bisects civilizations, food imagery is linguistically, culturally and symbolically constructed through texts and discourses in order to convey ideologies and perspectives. Literary texts are often replete with food references, but food is even more prominent in language, for instance, since it constitutes an abundant source for the creation of metaphors, idioms and set phrases, especially in English. As such, it also contributes to the indexicality and representation of identity and authenticity by connecting

traditions, habits and practices, in a mediation between a local and a global dimension. Language viewed as a social practice emerges from the activities it performs. (Adami).

According to Austin (1962) and Searle (1969), pragmatics deals with the topic of the actions that speakers do with the help of language. Utterances that involve food often have an illocutionary force beyond the literal: when someone offers food, it is a sign of hospitality, when someone declines it, it is a sign of politeness and when someone compliments others, it is a sign of solidarity. Iraqi Arabic achieves these acts by using culturally specific ones that strike a balance between social distancing and warmth. As an example of this, we can find such phrases as - (Come have lunch with us) which are used as a form of ritual politeness even when there is nothing to eat, it is a sign of social inclusion and not an invitation.

1.3. Research Aim and Questions

This research paper will mainly focus on understanding the realisation of pragmatic functions in Iraqi/Basri culinary discourse. Particularly, it aims to study the way in which the

language associated with food, its preparation, offering and consumption reflects the Iraqi cultural values and social identities. The research will deal with three principal questions:

1. What is the linguistic and pragmatic realisation of speech acts (offers, invitations, compliments, refusals) in the language of the Iraqi / Basri Arabic food discourse?
2. How is hospitality, modesty, and respect achieved in terms of politeness?
3. What does cuisine language as an element of cultural identity and social stratification say about Basra?

1.4 Significance of the Study

The present study can add to the existing body of culinary linguistics as it provides a Middle Eastern interpretation based on real data. It is also an enriching study of the Arabic pragmatics that has been underrepresented in the study of cross-cultural discourses. Through Basra, where the language and food meet the culture, the paper sheds light on the way Arabic Iraqi imbues social concord in the language of taste. In addition to the language field, the

analysis points to food, where language conducts a cultural preservation, simultaneously as tradition and as adaptation.

2. Theoretical Framework

2.1. Culinary Linguistics: Language as Taste

Culinary linguistics is a relatively new interdisciplinary study, which explores the connection between food and language as parallel semiotic systems. Jurafsky (2014) argues that food and language develop in tandem with one another taking into account the social, historical, and emotional aspects of human life. Food linguistic description is not only used to refer to taste or ingredients, but also conveys cultural hierarchies, authenticity, and emotion. According to Gerhardt, Frobenius, and Ley (2013), culinary linguistics is defined as the 1- the examination of the ways through which food-related discourse can display cultural significance, social behaviors and communicative standards of the culture.

Food language encompasses several areas such as restaurant menus, cookbooks, television cooking shows and social media. Nevertheless, the oral, traditional and

community-based food discourse has not been widely researched especially in the Arab world. The Arabic language of Iraq and the Basri dialect in particular, is a rich place to make such an analysis because of the linguistic expressivity and profound interrelation of hospitality and identity.

Food talk is understood as being performative in culinary linguistics. According to Jurafsky (2014), talking about food, people are also making an identity, judgment, and solidarity. The language used, e.g. metaphor (the dish sings with flavour) or diminutive words, show the attitudes of culture towards elegance, gender and social status (Lakoff, 1975; Danesi, 2016).

2.2. Pragmatics and Speech Act Theory

Following Austin (1962) and Searle (1969), speech act theory views language as action. Offering food, inviting guests, and refusing politely are all illocutionary acts with social and cultural meanings. This perspective enables us to classify Basri food-related utterances into types such as offers, requests, and compliments.

2.3. Politeness Theory and Cultural Scripts

Brown and Levinson's (1987) politeness theory, combined with Wierzbicka's (1991) notion of cultural scripts, helps explain how Basri speakers use indirectness, metaphor, and repetition to convey respect. Basri Arabic reflects a preference for positive politeness strategies—emphasizing solidarity and inclusion.

2.4. Pragmatics and Culinary Interaction

The methodological perspective on the study is pragmatics; it is concerned with the meaning of utterances in a situation (Levinson, 1983; Mey, 2001). The speech acts that are food related are often implicit and dictated by culture. One example is the theory of speech acts developed by Austin (1962) and Searle (1969) to categorize food-related utterances as directives (e.g., invitations), expressive (e.g., compliments), and commissives (e.g., promises to cook).

Such utterances are managed by politeness theory (Brown and Levinson, 1987) which is a theory that explains how social relations are managed by using face saving strategies. Food is a strategy of using positive politeness in

the Iraqi culture, food is used as a way to show inclusion, love, and generosity. Rejection of an offer, on the other hand, is a very sensitive practice that must be indirect to preserve face. Expressions like:

«الله يخليك، غير وقت إن شاء الله» (May God be blessed, perhaps later, Inshallah)

«اعتبرها واصلة» (consider it is done) means the invitation for food.

«بيت العامر» (Prosperous house) to express kind wishes allow the speaker to decline politely and in friendly manner using common expression related to this context without disrupting social harmony or annoying the other part of the conversation.

Culinary interaction is another expression of the cultural pragmatics (Wierzbicka, 1991) in which the relationship between the meaning and the cultural scripts cannot be separated. In Basra, the frequent offers of food, even when refusal is made, is a token of true concern. Rejection on the first attempt is a politeness ritual and demands insistence is a sign of honesty. In this way, pragmatics and culture interact

in the process of defining what is socially acceptable food talk.

2.5. Iraqi Arabic and the Pragmatics of Hospitality

The Arab culture promises the described Iraqi communication habit, as well as, the Arab concept of generosity (كرم karam) (Farghal and Shakir, 1994; Al-Khatib, 2006). Karam is a concept within the Basri Arabic food discourse and it incorporates a variety of offers, sizeable meals and show of gratitude. This food distribution is rather a ceremony than a practical manifestation of brotherhood and kindness. As an example, «شرفتنا والله» translates to you have really honored us and «ها تعال تغدى ويانه، البيت بيتك» translates to come eat with us, both of which are implied dinner table invitations.

These expressions are at once performative and evaluative, as they not only practise social inclusion, but also reaffirm social values. Such practical elements point to the so-called indirect speech acts in sociocultural setting of Blum-Kulka (1989), where meaning is created collaboratively by the means of politeness and inference.

Framework Summary: These frameworks collectively allow the study to examine Basri culinary discourse as both linguistic performance and cultural behavior.

3. Methodology and Data

3.1. Research Design

The proposed study will be based on a qualitative research design that is based on pragmatic analysis, and it will attempt to reveal the social and cultural roles of language in Iraq and Basri culinary discourse. Since food-related talk is performative and contextual dependent, it can be explored in more detail using qualitative methods, where the focus is on exploring the so-called Speech acts, politeness strategies, and cultural scripts in natural interactions.

The study integrates both ethnographic observation and textual and digital discourse analysis such that it has a rich set of data which depicts real language use. The theoretical frameworks used in the analysis include the speech act theory (Austin, 1962; Searle, 1969) and the politeness theory (Brown and Levinson, 1987), with some

ideas situated in the cultural pragmatics (Wierzbicka, 1991) and culinary linguistics (Jurafsky, 2014).

3.2. Data Sources

The study draws on three main types of data:

1. Recorded Household Interactions.

Recordings of ordinary, conversational speech as it occurs during lunch preparation and consumption in Basra families.

Key focus: Greetings, compliments, polite refusals, and offers to eat are the primary focuses of this discussion.

Example pattern: [غداك اليوم عدنه] [عاشت أيدك] [خيركم سابق]

(your lunch today with us; live for your hand, you always the first).

Pragmatic analysis: indirect offer + compliment, which is the doing of solidarity and appreciation.

2. Social Media and Online Food Discourse

The feedback on Basri food pages, recipe communities, Instagram posts on traditional dishes. Records the present-day linguistic creativity, humour, and identity exhibition in the digital arena.

Example: [منو يسوي احسن مسكوف بغداددي ؟]

(Who can make masgouf better than Baghdadi people?)

[الباجة كدام الكبير] (the Baja (head of the lamb) must be opposite to the headperson)

[عيب تاكل قبل امك] (It is not right to eat before your mother)

[فرحة العيد بريحة الكليجة] (Eid joy with the scent of Klija)

Pragmatic purpose: joking antagonism, family order maintenance, the feeling of nostalgia.

3.3. Folk Sayings and Proverbs

Collected from local literature, oral tradition, and ethnographic interviews. Example:

[البيت بدون خبز مثل القلب بدون محبة] (A house without bread is like a heart without love).

[السميح ما يعيش الا بالمائي] (fish only lives in water)

[اللي ياكل لوحده يختنك] (who eats alone chokes)

Pragmatic use: a metaphor which connects food with societal integration and emotive correlation; a strategy which employs negative politeness to deter egocentric behavior; and a support of the idea that identity and context are inspiring.

3.4. Data Collection Procedures

Household recordings were gathered with the informed consent of the participants and, thus, ensure the ethical considerations and anonymity. Digital discourse on the other hand was collected by way of posts made publicly; identification was done away with. And Folk folklore was obtained on the basis of the ethnographic interviews and the literature on Iraqi cuisine (Al-Azzawi, 2019; Farghal and Shakir, 1994). The complete data set comprises more than 120 utterances, which represent an appropriate collection of Basri culinary speech acts.

3.5. Analytical Framework

The data were analysed using a three-tiered approach which refers to analysing linguistic phenomena on three hierarchical and interrelated levels:

1. Linguistic (or Textual) Level
2. Cognitive (or Conceptual) Level
3. Pragmatic (or Contextual/Social) Level

These levels provide a different prism through which the creation of meaning by language can be understood.

Linguistic / Textual Tier dwells upon the form and the structure of the language words, syntax, and discourse organization. In gastronomic linguistics: You could study dietary terms, metaphors or collocations in Basri Arabic that deal with food (e.g. the frequent occurrence of the **تمر** [dates] or **سمك** [fish] as central semantic categories). In the cognitive / conceptual Tier here, therefore, what is of interest is mental representations and conceptual mappings - how individuals think about food and organize the knowledge using language. Culinary linguistics: in the conceptualisation of food in Basri speakers, one may use the conceptual metaphor theory (Lakoff and Johnson, 1980): one can see how the relationship between food and emotion is conceptualised as well as how the relationship between food and memory is conceptualised or the relationship between food and morality is conceptualised. The level links the language form with mental image and cultural cognition. Final the pragmatic / contextual Tier looks at language-in-use, or how food expressions carry out language functions - offering, teasing, showing respect

or arousing nostalgia. With food talk, in food talk people employ foods to enforce the family hierarchy, do politeness, or establish a sense of regionality. The rationale which this study was founded on was the following:

1. Speech Act Identification: The taxonomy used to code utterances was based on the categories of offers, invitations, compliments, refusals, acknowledgements, or requests as proposed by Searle (1969). Example:

«خذ قطعة كبة، سوينها لك» (Get a piece of kubba; we made it to you. Function: commanding + displaying (praising and complimenting).

2. Politeness and Face Analysis: Utterances were examined for "positive and negative politeness strategies" (Brown & Levinson, 1987). Here attention was given to indirectness, deference, formulaic expressions, and euphemistic refusals.

«ع الجايات إن شاء الله» (presumably, Inshallah, another occasion. Act as polite refusal that saves face both on the part of speaker and the host.

3. Cultural Pragmatic Interpretation: Speeches were framed within [Basri social norms], in regards to the concept

of hospitality (karam), humility, respect to the aged, and family hierarchies. Metaphoric and symbolic language (e.g. associating food with affection or community) were emphasized. The multi-layered analysis enables the analysis to not only analyse what is said but also how and why it is said in the Iraqi cultural settings.

It is notable that in order to make ethical considerations, all the participants gave informed consent to all the recordings and interviews. Every personal identifier was taken away to guarantee confidentiality. And the digital data were only extracted based on the publicly available sources, and no individual correspondence was employed. Interpretations of expressions, proverbs and metaphors were done culturally sensitively.

4. Analysis and Discussion

4.1. Speech Acts in Basri Culinary Discourse

The richness of food-related talk in Basra has been seen to be rich in terms of the number of speech acts which serve a social and cultural purpose and not only a literal meaning. The key ones are: offers/invitations, compliments/

appreciation, refusals, and requests.

4.1.1. Offers and Invitations

Basri hospitality typically revolves around offers, which in many cases are indirectly made to avoid being too rude or socially excluded. Examples of things that people tend to say in their day to day lives when they are among friends or even strangers:

«خلي يصير بينا زاد وملح» (there shall be bread and salt with us.)

Pragmatically: an idiomatic phrase that is used to mean, let's make friends and trust.

«غداك اليوم يمنه» (your lunch is one us today)

Pragmatically: This is a gesture of hospitality and inclusion, which strengthens the bond between people.

«نطلع نترك بمطعم نغير جو» (We should go and have breakfast in a restaurant so as to cheer us up.)

So pragmatically: A proposal of social bonding and emotional relief.

«مدام جو البصرة حلوها لايام خلي ناخذ عشانا ونروح للحديقة» (Nowadays the weather in Basra is good, so, we will have our dinner and go to the park).

Pragmatically: Eating together with common experience; values togetherness and in appreciation of the locality.

«اليوم لازم نوكلك سمج مشوي ع الطريقة البصراوية» (To-day you have to eat grilled fish, Basra fashion).

Pragmatically: A show of local food and hospitality.

«مسويتلكم بامية ديرة وتمن عنبر خصوص» (I prepared you a special meal of okra in the city and anber rice).

The pragmatic dimension: Shows concern, love and nostalgia by means of locally-related food.

The functionality pragmatic in these utterances is direct invitation, positive politeness and directive - expressive. The host work touches on the issue and social relation. The values in culture in this area are concerned with building the social identity and generosity (karam). This is the cultural sense of the expression «البيت بيتك» which means total inclusion.

4.1.2. Compliments and Appreciation

In Basri food discourse, the expressions of praise about the dish are usually mixed with emotional or relational expression, which are the characteristics of the affective social norms.

«مدام من ايدج اكيد اطيب دولمة» (Being hand made, it must be the most delicious dolma.)

Pragmatic purpose: praise and expressing gratitude; a gesture of good politeness to strengthen a feeling of love or admiration.

«تعال شوف طبخ امي احسن من اكبر شيف» (Go eat them,- my mother is better cook than any first-rate cook).

Pragmatic use: the use of pride, nostalgia, and family hierarchy; the traditional home cooking over the modern cooking prestige.

«الي ياكل من تمر البصرة ما يمرض» (Whoever has a bite of the dates of Basra never falls ill.)

Pragmatic aspect: cultural faith and pride; metaphorical connection of local food to health and blessing.

«يتشمن بالذهب تمر البصرة» (Dates of Basra are golden.)

Pragmatic role: metaphorical value; is concerned with local pride and symbolic value of local produce.

«بديرتنا حتى الطماطة والخبز اطيب» (Even the tomatoes and bread are better in our hometown.)

Pragmatic role: the identity of the place; nostalgic re-

creation of the homeland.

«هسه حالاتها ناكل صبور شوي وتمن باكلة» (It is the best opportunity to enjoy some beans rice and saboor fish).

Pragmatic role: situational pleasure; has to be tied to the time of the year in a culture, and a sensual pleasure which is tied to the local mood and weather.

Illocutionary force discloses expressive and positive politeness, and hyperbole compliment, strengthens the hierarchy and respect towards old women in family cooking. The overall cultural role exhibited reward recognizes hard work, expresses appreciation and enhances relations solidarity.

4.1.3. Refusals

Rejections are usually indirect and muted so as to save the face of the host and the guest. The Basra contextuality of refusals that are related to food is scarcely ever plain; instead, it is softened using culture-locked ways to maintain social harmony (honour, respect, modesty).

«لا حبي، والله شبعان، بس ريحة أكلك طيبه»

(No dear, no I am full, but you smell good of food.)

Pragmatic role: compliments rejection; maintains positive face of host.

«والله صايم، خليها ليوم ثاني»

(I am to-day fasting, maybe some other day.)

Pragmatic: Moves things out; is not afraid of rejection.

«والله لو آكل بعد لقمة أحتق من الشبع»

(And half bite more and I'll burst.)

Pragmatic use: A hyperbolic utterance to say no without offending or injuring a feeling; is near and humorous.

«والله اليوم ما لي نفس، يمكن من الحر» (Well, I am not very hungry to-day, maybe it is because of the heat.)

Pragmatic role: Environment is polite means of not having to confront each other.

«نأجلها للعشاء، شرايك؟» (What will it think, shall we save it to dinner?)

Pragmatic role: converts the rejection into a mutually advantageous decision; does not introduce a conflict between guest and host.

The key features of such refusals are the following:

1. Mitigation (excuse or compliments)

2. Saving face (be respectful to one another)
3. Politeness (emphasizing on solidarity and cordiality)
4. Integrated into the culture (correlation of food, religion and modesty).

4.2 Politeness and Cultural Norms

The politeness strategies of a Basri culinary discourse are near the gambit of positive and negative politeness described by Brown and Levinson (1987). Their theory is an essential paradigm in pragmatics, it is grounded on the conception of 'face' that is the public self -image of a person. Positive politeness entails the manifestations of inclusion, solidarity and communal identity (e.g., invitations repeatedly, compliments). Whereas the negative politeness is an indirect refusal, softened request, hedges, and formulaic religious utterances so as not to sound like imposition. Food is not a simple provision in the Arabic culture in general and Iraq/Basri culture in particular, it is a potent social practice, which produces identity, intimacy and hierarchy. The positive politeness strategies are focusing on solidarity, familiarity, and shared identity. They improve the positive

face of the interlocutor with their expressiveness of warmth and belonging.

Examples as revealed above :

«خلي يصير بينا زاد وملح» (there should be bread and salt between us) - this forms social intimacy by eating together.

«مدام من إيدج أكيد أطيب دولمة» (It is out of your hands, then this must be the best Dolma) -a compliment that strengthens friendship and acceptance.

«غداك اليوم يمنه» (Your lunch on us to-day) -wifeliness as a kind of solidarity.

These utterances demonstrate how the act of sharing food or complimenting a cook will fulfill positive face by establishing a sense of emotional bonding and social warmth. Negative politeness strategies are those strategies that are employed in order to prevent imposition, respect boundaries or soften a disagreement. They safeguard the negative face of the interlocutor by reducing social pressures. And as examples of Basri discourse:

«والله شبعت بس ريحة الاكل طيبة» (I am full, but your food sounds so good) — mitigated refusal making the refusal smoother.

«نأجلها للعشاء، شرايك؟» (What did you mean by that, we should save it to dinner, what do you think) — indirect refusal in the form of cooperation.

«والله صايم ، خليها ليوم ثاني» (I am fasting today, perhaps some other occasion) this does not sound offensive because there is an external excuse.

In this case, speakers decline is a polite way without disrespect and disharmony - a characteristic of negative politeness.

It is also worth noting that both of the strategies can be used together in the same utterance in Basri speech as a type of interaction of the positive and the negative politeness, e.g.:

«الله يزيد خيرك، بس الاكل كلش هواي» (May God reward your bounteousness, but it is too much food.)

This is a blend of a religious blessing (positive politeness) and a mitigated refusal (negative politeness) that is a compromise between solidarity and non-imposition - a very common Basri pragmatic characteristic.

In this way, Basri culinary talk is another example of

the general politeness scheme as postulated by Brown and Levinson (1987) in a particular cultural environment, where food serves as a negotiating medium, Politeness is not only language but also culture, and people Hospitality and modesty are pragmatically implemented in the daily speech acts. The operationalization of the politeness theory by Brown and Levinson in the Basri culinary talk is in the form of culturally based acts of offering, rejecting, and praising all with a thin line of solidarity and reverence.

4.3. Food and Identity Metaphors

Food in Basra also serves as a vehicle of identity, emotion, and social commentary which is metaphorical. In pragmatics or cognitive linguistics, the term “metaphor” does not simply describe a figure of speech, but it is a means of structuring thought (Lakoff and Johnson, 1980). People in Basra use food when they speak metaphorically in order to convey meanings beyond the literal when talking about food to convey identity, emotions, values and social hierarchies. In this regard, food turns into a semiotic system, which helps speakers to define themselves, their

locations, and relationships with others.

Food is closely associated with the sense of regional identity and pride in Basra. Food names or ingredients are used by the people to index local belonging and the existence of Basri culture as opposed to other Iraqi or Gulf identities. For examples:

«تمر البصرة بالدنيا ماكو مثله» (Best in the world, date of Basra)

Metaphorically places the Basra as a land of plenty and worth. The dates are used as a mark of time when the region was a rich and fertile land.

«بديرتنا حتى الطمطة والخبز أطيب» (Even tomatoes and bread are better in our town)

Takes taste as a metaphor of the moral emotional attachment to the country that one lives in. Food turns into a symbol of a cultural authenticity and nostalgia. In this case, food is mark of identity, which serves as a linguistic attribute of pride of place and emotional geography.

To this extent Max Basri speakers often encode emotional warmth, intimacy and affection through food-related expressions. Language of cuisine is transferred figuratively

to convey emotional condition and feelings. Like in:

«من إيدك أكل حتى السم» (I'd eat even poison from your hand.)

A hyperbolic analogy of strong love or devotion; that turns food (and even poison) into the sign of trust and love.

«البصراوي الاصيلي ما يفطر من صيامه بلا مسموته» (The original Basrawi does not fast without Masmota).

Compliment in the form of emotional metaphor: "taste" is the 'warmth of human relation to their surroundings.

In each of them, the culinary metaphors turn material experience into the emotional expression, body-to-feeling.

In Basra, even the mundane conversation on food is a subtle type of social commentary to convey class consciousness, humility or criticism using food imagery. Like

«اللي ياكل تمر البصرة ما يتمرض» (Whose eat Basra dates never fall sick).

«فلان حلو اللسان» (He has a sweet tongue)

References taste as a metaphor to mean kindness and being sociable.

Symbolically refers to local food as purity and strength; an assertion of moral superiority disguised in food laudation.

«السمح للشبعان، والخبز للجيعان» (Fish is for the full, bread is for the hungry).

Expresses class distinction metaphorically - aligning luxurious foods with privilege and simplicity with survival. Such metaphoric expressions allow speakers to discuss "sensitive social or political themes indirectly", maintaining politeness and humour.

Makes a metaphoric statement about class differentiation - luxury and simplicity are associated with privilege and survival, respectively. This kind of metaphoric expression enables speakers to talk about rather sensitive social or political issues without saying the words aloud as a form of politeness and humour.

Social negotiation in Basra discourse refers to food discourse. So Compliments, refusals and invitations are coded in the food metaphors that assure harmony and articulation of collective values. It allows the speakers to be emotional, nostalgic and even critical without facing each other. Food metaphors allow the continuation of collective memory such as the mentioning of tamr al-Basra (dates of

Basra), sabawo fish, and bamia (okra stew) recall the sense of the continuity with the past and the sense of community.

4.4. Pragmatic Frames of Affection and Hierarchy

The food served in Basri cuisine is a symbolic device of love and social stratification. Elderly people tend to be caring by giving or insisting food, as that pragmatically depicts the message of both nurturing warmth and implicit authority. To make or decline such offers is a system of respect and awareness of relations, which is culturally embedded. For example:

«عيب ترفض عزيمة الكبير» (It is a shame to decline the invitation of an elderly person).

Shows the way food giving and receiving signify respect and rank.

«اكل يا يممّه، سويت الباجة الك» (Eat, my son, I made this Bajah to you).

Blends motherly love and a claim of homemaking and motherhood.

5. Conclusion and Implications

5.1. Summary of Findings

This study has discussed the pragmatic realizations of Basri culinary discourse in the case of traditional Iraqi cuisine. Based on the genuine Basri patterns of speech, the analysis found out that there were several major findings:

1. Speech Acts: any of offers, invitations, compliments and refusals are found throughout Basri food talk. These are normally indirect and ritualized and show the culture of Basra hospitality (karam). To illustrate, when someone gives out masgouf or local dates, they often come along with phrases that can be translated to mean generosity, goodwill and respect.

2. Politeness Strategies: There are positive and negative politeness strategies that are used to achieve social harmony. Positive politeness is observed in recurring invitations and compliments whereas negative politeness is seen in indirect rejection and deference towards elder people.

3. Cultural Scripts and Identity: Food discourse is a

channel through which regional identity and emotional attachment, as well as social hierarchy, should be conveyed. Comparisons of fish and dates to sweetness, delight and care, emphasize the symbolism of these foods in Basra.

4. Integration of Pragmatics and Culinary Linguistics: The article attests that culinary discourse is performative, that means, it puts into play social relations, cultural practices, and affective connections. Basri Arabic provides a fertile ground to examine the interaction of language, culture and identity in the context of interactions in food on a daily basis.

5.2. Implications

The implications of the findings are:

1. Linguistics and Pragmatics: The study is part of the field of cultural pragmatics, showing how the social norms are encoded in the region-specific speech acts, politeness strategies, and metaphors. It underscores the need to integrate the dialectal authenticity in research that is pragmatic.

2. Culinary Linguistics: The study, connecting the

linguistic analysis with Basri food culture, adds to the body of knowledge on the topic of language-food relationships by demonstrating the fact that culinary discourse is an instrument of social cohesion, identity, and tradition studies.

3. Cross-Cultural and Applied Research: To teachers, translators, intercultural communicators, and so on, it is crucial to understand the cultural peculiarities of Basri culinary language. Social miscommunication may be caused by the misinterpretation of polite refusals, compliments, or invitations.

4. Preservation of Cultural Heritage: Documentation of Basra culinary practice in language helps in preserving regional dialect and food culture, which documents intangible cultural heritage to be used in the future generation.

5.3 Recommendations for Future Research

Further research could explore:

Gender variation in Basri food discourse; to discuss the way that men and women use in talking, preparing, and offering food and how it is govern by sociolinguistics

patterns of identity and politeness.

Online representations of food and identity in Iraqi digital spaces.

Expansive Regional Comparison: Comparative studies of Basra with other cities in Iraq, including Baghdad, Mosul, and Najaf, can cast some light on the topic of regional differences in culinary pragmatics.

Pedagogical Applications: The Knowledge might be applied in informing the field of language teaching by incorporation of pragmatic and cultural competence via culinary discourse.

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